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THE THEOSOPHICAL FORUM

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THE THEOSOPHICAL SOCIETY IN AMERICA.

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E. T. HARGROVE, President.

Each member is invited to send questions, answers to questions, opinions, and notes upon Theosophical subjects. When necessary, the various communications will be condensed by the editor. Members should be careful to write distinctly and on one side of the paper only.

In sending questions, or answers to questions, whenever an assertion is made that such and such is a doctrine, or that "it is said in Theosophical literature," and the like, the name of author, article, volume, and page referred to must be given.

All communications should be addressed to **The Editor, Theosophical Forum, 144 Madison Avenue, New York City.**

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QUESTION 74.

How far do the teachings of Theosophy agree with the modern scientific theory that physical evolution proceeds by means of the laws of natural selection and the survival of the fittest?

Jerome A. Anderson.—The teachings of Theosophy (as I understand them) recognize the law of natural selection and the survival of the fittest as a minor factor during a portion of the cycle of evolution. It makes its appearance (apparently only) in the vegetable, attains its greatest activity in the animal, and disappears in the human, or will disappear as man enters fully his own proper kingdom. That natural selection is but a secondary law, is shown by the fact that it hopelessly breaks down in attempting to account for the first appearance of organic life out of the so-called inorganic, and before it could possibly come into play as a factor. Form is an outward expression of an inner function; a material yielding to a spiritual, intelligent idea. The postulate that all the wilderness of form has arisen out of "blind force taking the direction of the least resistance," is, logically, too absurd to merit refutation, were it not so largely believed in by the masses because of its supposed scientific endorsement. None but the grossest materialists subscribe to it however and the whole tendency of science is now, largely owing to Theosophical influences, in the opposite direction.

The original appearance of even the humblest cell-form is a greater

mystery than any subsequent modification, while both testify to the constant supervision of a guiding intelligence. All change of form is in response to an inner recognition of an outer need caused by changing environments. Useful or necessary variations always follow the need for them, and hence imply a conscious (not self-conscious) recognition of their necessity or utility. Function ever precedes form; and the mystery of a single mass of protoplasm performing the most complex functions, is, as I have pointed out (*Reincarnation*, pp. 24 and 35), greater than that different organs should be elaborated for each function.

Therefore, while Theosophy and science agree in recognizing in natural selection a law of nature, they differ in that one sees in it the play of a blind, and the other, of an intelligent force. Science recognizes in its action but the mechanical response of the animal to its environment, thus making the external and (so far as the entity is concerned) the blind force responsible for the modification of form. Theosophy locates the modifying force within the entity itself, declares that it originates in intelligence, and teaches that it is called into activity by the opposition of environing or external forces. With Theosophy, evolution is but another illustration of the "pairs of opposites" out of which the universe is constructed. Science, as in the case of the so called law of "gravity," recognizes but one-half its energies.

T. E. Willson.—Lamark's theory of evolution, debated in the French Academy in the early thirties, had one missing link—the origin of species—which enabled Cuvier to knock it out, for the time, to Goethe's great wrath. This missing link Darwin supplied with his theory of natural selection, or "survival of the fittest in the struggle for existence," which was correct only under limited conditions and in special cases. It was not an universal. If it had only shown one species evolved and not created, it was enough to perfect Lamark's evolutionary theory, opposition to which had been based on theological grounds that "God made the beast of the earth after his kind, and everything that creepeth upon earth after its kind." To overthrow this theory of a special creation by God of each species, it was only necessary to show one species evolved by natural selertion, and that Darwin did. There might be many ways beside selection by which species originated—creation and selection were not the only ways possible; and even if they were, some species might come in one way and some in the other, and neither might be an universal. The attempts of the Darwinists to substitute selection as an "universal" is stoutly combatted by the evolutionists of to-day, and it must be remembered that the "Darwinian theory" is only one very small section, hardly more than a single paragraph, of the great evolutionary theory of Lamark. It has been brought

into undue prominence because it was so long sought for as the missing link." Theosophy agrees broadly and in the main with Lamark, but it joins issue sharply with the "Descent of Man," and with all attempts of the ultra-Darwinists to make selection an universal. The foundation of Theosophy is the two-fold nature of man—the inner Self, the Spirit, the Individuality, clothed upon with the outer self, the physical body, the personality; but that nature is dual only in respect to itself, not because man as an animal belongs to the animal creation and is but one species of animal. The divine Monad which starts on its cycloidal round of involution and evolution remains divine through all its stages, and in all its manifestations from the time it leaves the shoreless ocean until the dewdrop slips into the shining sea. It is to-day but what it was (as a "species") countless ages ago on other planets evolved by forces from within, as the seed becomes a tree, by taking on the matter around it; but not affected on this planet as animals are by forces without. The pliocene man and the man of to-day are twin brothers. Theosophically, man is in this round a kingdom by himself, not a species. He is not descended from the ape, nor from any common ancestor of the ape—although he may have been, in ages past, "a stone, a plant, an animal," on some other planet, in previous planetary rounds, from which he was graduated as a man for this. Briefly then, the answer is, "only so far as it relates to the three lower kingdoms, and in them only in part and conditionally—physically. Neither generally for Nature, nor specifically for any of Nature's kingdoms can it be accepted as a true universal, either by Theosophy or science. It is a part only of the truth. Theosophy teaches three separate lines of evolution, inextricably interwoven and interblended at every point, the Spiritual, Intellectual, and Physical which are really but one. Science has eyes and ears only for the physical. Each has its own laws but is in harmonic union with the others. Each is but one but one of the notes which together form the great chord.

QUESTION 75.

In the Voice of the Silence *we read, "When frightened at the sight of the hot tears of pain; when, deafened by the cries of distress, thy Soul withdraws like the shy turtle within the carapace of Selfhood, learn, O Disciple, of her Silent God thy soul is an unworthy shrine." What is the exact meaning of this, and what should be the attitude of the disciple towards the sufferings of humanity?*

Bandusia Wakefield.—This passage may well refer to surrounding one's self with a wall of selfishness through fear and dislike of suffering, and to a selfish avoidance of any contact with or knowledge of the sufferings of others lest one's own enjoyment of comfortable and pleasant

surroundings should be disturbed,—such disturbance arising not simply because the sights and sounds of pain and distress are themselves unpleasant, but because they would tend to waken in the heart a voice that would be a troublesome guest in the midst of purely selfish enjoyment. When dislike of such a prospect or fear that suffering may come through giving aid, causes the lower self, the personal soul, to shut itself more securely within a shell of selfishness, it is indeed an unworthy shrine of the Silent God within, which is all Compassion.

In regard to the attitude of the disciple towards the sufferings of humanity the *Voice of the Silence* says:

"Let thy Soul lend its ear to every cry of pain like as the lotus bears its heart to drink the morning sun.

"Let not the fierce sun dry one tear of pain before thyself hast wiped it from the sufferer's eye.

"But let each burning tear drop on thy heart and there remain; nor ever brush it off until the pain that caused it is removed.

"Inaction in a deed of mercy becomes an action in a deadly sin.

"Give light and comfort to the toiling pilgrim, and seek out him who knows still less than thou; who in his wretched desolation sits starving for the bread of Wisdom and the bread which feeds the shadow without a teacher, hope, or consolation, and—let him hear the Law."

Compassion is the key-note of the *Voice of the Silence*. There is no question whatever but that the disciple should do all in his power to help suffering humanity out of darkness into light, out of pain into peace. While "the bread that feeds the shadow" gives but temporary relief, it is not to be ignored. Its sympathetic bestowal where needed prepares both giver and receiver for the better giving and receiving of that more enduring gift, the "bread of Wisdom."

The disciple is not to spend his time grieving over unavoidable suffering, neither is he to be indifferent to suffering which he may relieve. Simply to apply palliatives to pain will not do away with the causes that produce it, and the disciple should endeavor not only to relieve present distress, but to give that light which will enable the sufferer to bear with patience what must be borne and to cease to make causes of future suffering. While not neglecting needed temporary aid, he should help people to realize the fact of Universal Brotherhood and to understand their own nature and destiny and the laws under which they fulfill the purpose of their being, and he will thus put them in the way of rising superior to their sufferings, and of becoming helpers to others. By thus working he will aid in removing the causes of pain, give permanent help to humanity, and make the world brighter and happier.

J. C. Keightley.—The meaning appears to be well given by the con-

text. If the Soul is so immersed in material conditions that it wraps itself up in egoism and fancied isolation at the sight of pain—whether pain of another or its own—then the personal Soul is an unworthy shrine because it does not hear the calm voice of the god within. The feeling of compassion should be the attitude. That compassion should extend to the personal self. We require to have patience and trust from ourselves and with ourselves, just as much as others require them from us. By "compassion," self-pity is not meant, but that deep and quiet understanding which is in harmony with the law. True compassion does not swerve our course nor deter us from our duty. A surgeon continues his work in spite of the pain he inflicts.

Emily S. Bouton.—The "carapace of selfhood" represents, I think, the personal or lower self of man. Shocked and disturbed by sight and sound of suffering, selfishness causes it to withdraw itself from their presence. Such action as this renders the soul thus shrouded an "unworthy shrine," indeed, for the "Silent God" which is the Higher Self.

What should be our attitude toward the sufferings of humanity? There can be but one rightful one—that of helpfulness. "Let thy soul lend its ear to every cry of pain like as the lotus bares its heart to drink the morning dew," says the *Voice of the Silence;* and elsewhere, "Inaction in a deed of mercy becomes an action in a deadly sin." These tell the whole story.

To the individual we should give help, so far as lies in our power, in whatever way it is needed. Yet, recognizing the suffering as Karmic, when the "cries of distress" are stilled, the effort should be to show the sufferer that this pain, patiently and courageously borne, will bring an added strength of character to endure, not only for the present life, but to be carried over for use in future lives.

Towards the sufferings of humanity as a whole, the same attitude of helpfulness should be maintained. Into it, however, the sentiment of horror and dismay produced by a knowledge of widespread misery should not enter, for, we are told, everything has been "provided for." Yet this provision does not free the disciple from responsibility. With "unfaltering heart" he must work as a faithful, though humble, helper of our Elder Brothers, to clear away the mists of ignorance and error, so that the shining face of the sun of truth may, at last, be visible to all humanity. And then, and then only, will there be surcease of suffering and sorrow.

G. D. Ayers.—The difficulty in answering this question is to know what other possible meaning can there be except what appears upon the face of the question. After describing a certain stage of development

shown in the preceding verses, the "Voice" goes on as follows: "And then to the inner ear will speak the voice of the silence and say"—then follow a number of statements including that which is stated in the question. The statement under consideration does not necessarily imply that it is only at this stage that the soul becomes "frightened at the sight of the hot tears of pain," "deafened by the cries of distress" or "withdraws like a shy turtle within the carapace of selfhood"; although one can readily understand that when a certain degree of outer sensitiveness appears in the life of the aspirant, indicated in the verses preceding, the tendency to this sort of thing might temporarily increase.

We have seen that before the period alluded to in the life of the disciple "the harmony within must be obtained and fleshly eyes be rendered blind to all allusions," also that "the image (man) has to become as deaf to roarings as to whisperings, to cries of bellowing elephants as to the silvery buzzing of the golden firefly." In other words, the soul has acquired the capacity to withdraw itself entirely from things of the outer life and to look upon them as so many shows. Nothing would be more natural, at that time, than for the soul of the aspirant who is not filled with compassion, to withdraw like "a shy turtle within the carapace of selfhood," or more natural than for it, when not withdrawing, having acquired this degree of sensitiveness, to be overcome by the sight of pain and distress. It has learned to love the inner harmony; and the outer inharmony might readily tend to distraction. However, to be distracted, on the one hand, is to lose one's poise; to withdraw from the world, on the other hand, is to become enshrined in selfish purity. The soul has to learn the great lesson of compassion and dispassion and to know that the highest expression of them both is one and the same thing. We should be thoroughly alive to the sufferings of humanity; but if we are overcome by the knowledge of it, we shall be as unable to help the "great orphan" as the physician, who is unduly sensitive to the pain of the sick room, is helpless to relieve his patients.

The passage involved in the question points to an equipoise which we all should strive to attain. Having acquired that equipoise, the soul becomes stronger and then goes on to meet other temptations which are placed in the Path and to learn not, in any way, to become ensnared by the delusion called "Great Heresy."

QUESTION 72—(*continued*).

The Mahatmas are said to have attained "selflessness." I have heard it said that this attainment was impossible so long as one desired anything—even the advancement of humanity—or while one was working for spiritual perfection. Will the FORUM *kindly explain?*

Dr. J. D. Buck.—This question touches the problem of what has

been called the "higher carelessness." The Mahatma is not without motive, not by any means a bundle of dry sticks. The carelessness referred to is indifference to the *results of actions*. The idea that one cannot work for humanity without selfish motive *after* one has "crossed the ocean of embodied existence" is absurd, for one has nothing to gain but comes then under the impulse of Divine Compassion, becomes *Christos* or *Buddha*, "Alaya's Self." Yoga (Raja) is "Equal-mindedness": "skill in the performance of actions." Personal motives being removed one attains clear vision—therefore skill in actions and indifference as to results, because he knows that the best possible will be attained; and whatever pain or sorrow results to others it will be transient and in the long run altogether beneficent, and necessary to open the channels of the higher consciousness.

J. H. Fussell.—This question seems to turn on the meaning of the term "selflessness" and the relation of desire thereto. In Theosophical literature a distinction is usually made between this term and unselfishness. This distinction appears to be as follows: unselfishness implies the possibility of selfishness, in other words the self still exists but is not permitted to rule. Selflessness on the other hand implies the eradication of the self, and therefore the possibility of acting for the sake of the self no longer exists because the self no longer exists. The self referred to is, of course, the lower, personal self.

The question therefore seems to resolve itself into this: is it possible to eradicate the self, and if so does desire still remain? To eradicate the self must mean to become one with Nature, to become impersonal, and we must grant the possibility of this if we uphold the doctrine of the perfectibility of man, and the essential oneness of man with Nature. Now, does desire exist in Nature? If we can answer this question in the affirmative, the whole matter becomes clear. It is said that all the forces of Nature may be found in man and hence conversely no force exists in man which does not also exist in Nature. It may be perverted in man but nevertheless there must be its counterpart in Nature as a whole.

What is desire? In one aspect we may, I think, look upon it as the propelling force towards action which lies back of all action and all manifestation. This is true of cosmic as well as of human action and hence so long as a man remains in manifested Nature so long must he continue subject to desire. But as he progresses, as he overcomes the heresy of separateness and becomes one with Nature, so his desire ceases to be personal selfish desire and becomes transformed into universal desire; this is accomplished as the lower self is eradicated and gives place to the higher. The desire of Nature is towards progress on all lines. This must include the advancement of humanity and it must be evident that

the desire for this is not contrary to the desire of Nature in its universal aspect. To work for spiritual perfection means most surely working for all and for the perfection of all.

In the *Key to Theosophy* H. P. B. says: "It is an occult law, moreover, that no man can rise superior to his individual failings, without lifting, be it ever so little, the whole body of which he is an integral part. In the same way, no one can sin, or suffer the effects of sin, alone. In reality there is no such thing as 'Separateness'; and the nearest approach to that selfish state, which the laws of life permit, is in the intent or motive."

Spirituality is the opposite pole of personality and ultimately is identical with selflessness. Spirituality is impossible if the motive be selfish. To work for the spiritual perfection of one's self—apart from others—is a contradiction in terms.

In conclusion I do not think that the desire for the good of humanity and the desire for spiritual perfection are at variance with the attainment of selflessness, but that on the contrary they go hand in hand with such attainment.

J. Hiram.—In the *Bhagavad Gita* is written, *But he (the wise man), knowing that the qualities act only in the qualities and that the Self is distinct from them, is not attached in action.* (Chap. IV.)

Selflessness does not consist in destroying or annihilating all the character and individuality that we have, but in not identifying our sense of self with these, our *mayavic* existence. Selflessness means realizing not only that the "I" is not the body or desires, but that it is not even the mind or the soul, or any individual principle. The real "I" is the one Self, the real "I" of all creatures, the Supreme Being.

It is impossible to fully realize or actually experience this real Self-consciousness, at the same time that we are engaged in any action. To enter into this all-consciousness is called *Samadhi*, the highest trance; to give one's self up to it, is *Nirvana*, the end of all existence. But we can, no matter how deeply we are engaged in action, know this great truth and mystery intellectually or through faith and, constantly keeping it in mind, perform all our actions accordingly. Brotherhood is the first fruits of this knowledge; selflessness, or the absence of any personal sense of self, is its synonym.

To understand selflessness is manifestly only possible in one way, by attaining selflessness. Still it may be possible perhaps to suggest something of an answer to our question. In the writer's opinion there are two great spiritual forces playing up and down the "stairway of the seven worlds," which may be said to correspond to the centripetal and centrifugal forces of the material universe, and upon the balance of

which depends all conditional existence. One of these is the Self seeking to indraw, to free itself, from all matter or form. The other is the Self seeking to express itself, to make itself felt in all beings, high and low alike,—it is the light trying to pierce through the darkness and to illuminate even its blackest places.

The first of these forces we feel in ourselves, in proportion as we attain selflessness, as a desire for liberation and human perfection inasmuch as liberation can only come through perfection. It is not selfish, for in the first place it is the expression in us of an universal spiritual force and in the second, H. P. B. tells us (*Key to Theosophy*, p. 203), that just as man cannot sin alone but thereby drags down all humanity, so he cannot rise alone and without lifting "the whole body of which he is an integral part." We are likewise told in *Light on the Path* not only that the man who gains spiritual perfection lifts all humanity, but that he becomes the link between man and more advanced spiritual beings. We need never be afraid of desiring or striving for spiritual perfection, but we may and should be careful to "never, never desire anything, except to offer it up on the altar. What altar? Why, the great spiritual altar, which is, if one desires it, in the heart."

The expression in us, of the second of these forces, the desire to bring mankind to light and self-knowledge hardly needs any defense. "Compassion is no attribute, it is the law of laws," says the *Voice of the Silence*. And, if we turn to the *Bhagavad Gita* we find: *The Supreme Spirit is the act of offering, the sacrificer, and that which is sacrificed.*" Let us ask ourselves the answer: is it right for us and our duty, as incarnations of the Supreme Being, to desire to help our fellow men and to desire help for them, or is it not?

The whole question depends upon the understanding of selflessness Let us make the simple effort that is required to reach selflessness, that is to set aside our false and artificial identification of the "I" with our "personality" or "spirituality" or any other of our sheaths or coverings and seek within for our real Self. Once Self-consciousness is attained, we shall have no difficulty in answering this or any other question.

SUBJECTS FOR DISCUSSION.

FOR THE USE OF BRANCHES.

In articles and addresses never use Sanskrit or foreign terms without also giving the English meaning; use English terms preferably.

MAN'S PLACE IN THE UNIVERSE.

The universe in Theosophy is used to mean Nature as we can see and know it, our solar system. Man a little universe, a copy of the great universe. His nature is composed of the same principles as that of the universe. The centres of force and action in man correspond to similar centres in the universe, the latter being the prototypes of the former. Each man likewise stands to certain germ-cells or "lives" in his own body as does the universe to man.

Man stands at the middle point of evolution. "Every being either has been, is, or will be man." All the forces of nature are focussed in man and are or may be equilibrated in him. Man is represented by the zodiacal sign *libra*, the balance point in nature. Man the balance between spirit and matter. He has a duty both to beings above him and to the kingdoms below him. Man stands as the link between the higher spiritual forces and the lower forces that work in matter and as he rises or falls the whole of nature rises or falls with him.

REFERENCES.

Secret Doctrine, I, 274-279; *Ocean of Theosophy*, chapter xv.

PRACTICAL THEOSOPHY.

Properly speaking, all Theosophy is practical. Theosophy which is not practical is not Theosophy. All Theosophy relates to life and the basic ideas of Brotherhood, Karma and Reincarnation are such as can be applied in all the details of life. The continuance and progress of the T. S. depend on its members making Theosophy a reality in their lives. This must be done in the personal life as well as in relation to others. There must be then self-purification and the constant endeavor to follow the highest ideals. "The way to final freedom is within thyself; the way begins and ends outside of self." The performance of duty is the first step in practical Theosophy. Right thought, right word, right deed, sum up the whole matter.

REFERENCES.

Bhagavad Gita, chapters i-iv; *Key to Theosophy*, section xii.

DUALITY IN NATURE.

The manifested world is pervaded by duality. The very idea of manifestation and differentiation includes that of duality. The Absolute includes All, is One, but in manifestation we have the opposing or rather complementary ideas of spirit and matter, subject and object. The "pairs of opposites," heat and cold, light and dark, bitter and sweet, positive and negative, active and passive, arise out of one aspect of this duality. The alternations between day and night, life and death, and all cyclic changes are examples of duality. Equal-mindedness and freedom from the "pairs of opposites" is called Yoga, or Union. True progress can be made only so far as we realize this Union with the Supreme and that our inmost nature is unaffected by the duality we see everywhere around us. "That which is neither Spirit nor Matter, neither Light nor Darkness, but is verily the root and container of these, that thou art."

REFERENCES.

Secret Doctrine, I, 15; *Modern Theosophy*, pp. 28-36.

HEAVEN AND HELL.

Not fixed places but states or conditions of the mind and soul. "The kingdom of heaven is within you." This must mean that we can realize heaven here. Many ancient writers called this earth hell, and it is only in earth-life and those states closely connected with it—called Kama Loka—that we can be in hell. The after-death states are temporary and not eternal. Soon after death the soul becomes freed from the body and passes into Kama Loka, the region of desires ; here another process of disintegration takes place and the soul is freed from all the lower passions and desires and passes into Devachan,—the home of the gods. Kama Loka and Devachan may be compared to hell and heaven, but whatever the soul experiences in those states depends upon the life lived on earth, and after a time the soul returns again to earth-life and again experiences heaven or hell according to what it has done in the past.

REFERENCES.

Key to Theosophy, section ix ; *Ocean of Theosophy*, chapters xii, xiii.

THEOSOPHICAL NEWS AND WORK.

WHITE LOTUS T. S. 282 E. Houston St., New York. On Monday, July 20, an entertainment was given, the program including musical numbers, recitations, and a very few addresses on Theosophy. The evening was very warm but the hall was well filled and the evening enjoyed by all. Dr. Walton, Mr. J. H. Fussell and Mrs. Laura E. Buckingham were the prime movers in the entertainment and well earned the success which their efforts achieved.

The Branch held its regular monthly brotherhood supper on Tuesday, August 4th. The subject discussed was the "Needs of Humanity." This supper was attended by an unusually large number of the people of the neighborhood and its results were very encouraging.

MRS. M. A. MASCHMEDT gave three lectures on Theosophy in the ball room of the Grand Union Hotel, Saratoga, on the afternoons of July 21, 22 and 23. The subjects were, "What is Theosophy?" "Reincarnation and Karma," and "Is Theosophy Practical?" The audiences were small, but very attentive, and at the close of the last lecture a class for study was formed. It will meet once a week, and the details of the work are now under consideration. Mrs. Maschmedt will deliver a course of lectures at Palmer's Falls, the first one to be given on the evening of July 30.

MANASA T. S., Toledo, Ohio, is continuing its meetings through the summer. The attendance thus far has been good. The following subjects were discussed in July: "Escape or Achievement," "Study and Work," "The Great Crusade," "The World Soul," "The Law of Cause and Effect," "Religion in Religions."

FORT WAYNE BRANCH has enrolled eight new members during the months of July and August. The subjects for discussion for the month of August are : "What Survives Death," by Dr. D. P. Whery ; "The Wages of Sin is Death," by Miss Lukens and Henry Cohen ; "Karma," by Miss L. P. Sanders and Herbert Law. One evening during the month is to be devoted to a social.

The Lotus Circle, which numbers some fifteen children, are taking a vacation until September owing to the extreme warm weather.

LOYALTY BRANCH, Chicago, reports well attended meetings through the warm weather, and a gain in membership.

Lectures given in July were : 5th, "The Lost Mysteries of Antiquity," by Ea F. Gates ; 12th, "Initiations of the Lost Mysteries," by Eva F. Gates ; 19th, "Theosophy in America," by Mr. A. M. Smith ; 26th, Question meeting.

Two Brotherhood Meetings have been held at Hull House, the largest social settlement in America, and more are to follow.

DANA T. S. (Sioux City, Iowa) has moved into larger quarters, and now occupies rooms 511 and 512, United Bank Building. The meetings are well attended and great interest is being manifested.

Several reports have been received from Theosophists who have held meeting at hotels or summer resorts where they have gone for their summer vacations. The meetings have invariably aroused considerable interest and been kindly received. The plan is one that can safely be recommended.

A number of entertainments have been given for the benefit of the Crusade in different parts. On Saturday, July 18th., a "Purple Pot-Pourri" was given at Boston at the T. S. Headquarters, and on August 1st, a lawn party at Mr. Louis F. Wade's farm at Reading, Mass., both of which were very successful, and have turned over considerable funds to the Crusade. A "Purple Social and Fair" was held at Pittsburgh, Saturday, August 1st, and also met with decided success.

CENTRAL STATES REPORT.

COLUMBUS T. S. sends a favorable report of their Sunday Meetings. We wish it were possible for all our branches to keep up their Sunday lectures.

LAKE CITY T. S. (Minn.) has joined the C. S. C. The first report from them shows a good program carried into effect last month. They are making special efforts to help on the Crusade fund.

LINCOLN T. S. (Neb.) writes a very encouraging letter. Their material prospects are much brighter, and this means that they can work more effectively for the Cause. Their meetings are being held regularly and have a fair attendance.

They have begun a weekly reading of the *Theosophical News* articles giving accounts of the movements of the Crusade and find it an interesting addition to their branch program.

LOYALTY T. S. (Chicago) reports, "We have had an unusually full month. Brother Stern appeared among us and inspired us with a desire to work still harder than we had been, so we joined him in his efforts to establish a series of brotherhood meetings, to be given under the auspices of the local branches."

MINNEAPOLIS BRANCH has maintained its usual work during the warm months, adjourning none of its meetings.

ARJUNA BRANCH has survived the several visitations that St. Louis has recently entertained, and as they write, "is flourishing."

PACIFIC COAST ITEMS.

SAN FRANCISCO reports a Theosophical boom for July both in the matter of interest and in attendance. During the month the branch meeting, Sunday lecture and auxiliary classes had a total average weekly attendance of 325, as against a like average during June of 200, thus showing a gain in attendance of over 50 per cent. The Branch is now endeavoring to find new locations both for headquarters and Sunday lecture, in order to accommodate the welcome increase. During the month the Branch took for study "Astral Entities," "Thought," "Memory," and "Mediumship." Sunday lectures were as follows: July 5th, "The Theosophical Crusade and the Mahatmas," Abbott B. Clark; 12th, "The Three Qualities—Sattwa, Rajas and Tamas," E. B. Rambo; 19th, "Dangers That Beset Us," Mrs. M. M. Thirds; 26th, "Reincarnation," Dr. Allen

Griffiths. By recent arrangement the lectures are supplied with instrumental music by Miss Winant.

Julius Oettl lectured at San Quentin Prison July 12th on "Karma and Reincarnation," to the usual large and attentive crowd.

AURORA BRANCH, Oakland, gave the following lectures: "July 5th, "Theosophy and Occultism," Mrs. S. A. Harris; 12th, "Alchemy and the Rosicrucians," A. J. Johnson; 19th, "Evolution of the Soul," Dr. J. A. Anderson; 26th, "The World We Live in," L. T. Merwin. Aurora Branch is contemplating a change of location of its headquarters.

A Crusade meeting was held in San Francisco, August 2d, to raise funds in aid of the great work.

LOTUS CIRCLE.

BOSTON T. S. has started a Lotus Circle in the North End among the poor and it promises to do good work.

WHITE LOTUS T. S., Houston St., New York, started a Lotus Circle on June 14th, with thirty-five children.

TACOMA LOTUS CIRCLE closed in July for the summer with an ice-cream festival for the benefit of the Circle library. Nearly eight dollars was cleared for this purpose.

THE LOTUS CIRCLE COMMITTEE suggest that other Lotus Circles give entertainments such as this, and turn over the proceeds to the Crusade fund.

MRS. TINGLEY in a letter to one of the L. C. Committee wishes to be remembered to the children and says that the children in London and Liverpool were delighted with the address from the children over the water and that they are going to send back a reply.

The Crusaders are doing a great work among children abroad, and Lotus Circles have been formed in nearly every place where they have been and held meetings.

CORRESPONDENCE CLASS.

In October, 1893, a Correspondence Class was started to enable members to pursue their studies in Theosophy more systematically, and to gain a more exact understanding of the philosophy in its application to daily life. This Class was a favorite project of Mr. William Q. Judge, and he was desirous that members in all parts, especially those who are isolated, should join it, that the growth of the Theosophical Society should be not only in numbers, but should be rooted in knowledge. The work of the Class has been greatly interfered with during the past year by the immense amount of work required in other directions from the few who could render it. But now arrangements have been made for again carrying on the Class with all its old-time vigor and efficiency, and it is earnestly hoped that the old members will take up the work again, and that new members, who have not yet had the privilege of the help which this Class gives, will take an early opportunity of writing and applying for membership to

SECRETARY CORRESPONDENCE CLASS,
144 Madison Avenue, New York City.

It is to be distinctly understood that the Theosophical Society in America is not responsible as an organization for any view or opinion to be expressed or intimated in any of the papers, documents, questions, or answers in this class. The Society is not in any way bound thereby, nor are any views or opinions held therein to be deemed as authoritative or as being the views or opinions of the Society. The class is simply a medium through which individual help and assistance may be given to newer and younger students by those who are older and more experienced.

THE CRUSADE.

"Great things are being done in England, and Ireland promises even better. If America will keep just steady till our return, we will shake the country when we get there. For forces are out and go on growing in immensity. Each town adds it own force to the sum total and so the thing swells.

"Meanwhile it works wonders for each man, according to his desire, for preservation or destruction."

These words from a Crusader's letter well describe the Crusade and its work. Attacking stronghold after stronghold of the larger cities of England, Scotland, and Ireland, the Crusaders have everywhere met with victory and success, and scattered Theosophy broadcast over the nations. This is indeed a great hour for Theosophy, and a great opportunity for us as well as for the other side, and happy are we who are able to help in the great work with our money and with our thoughts and good wishes. Let us each day see to it that we do "all that we can and all we are able to do," for we may be sure that if we do "all that can possibly be required" we shall soon bring about that common aim for which the Crusade and all of us are working—universal Brotherhood.

After leaving London the Crusaders visited Bristol where a meeting was held July 8th. New members were taken into the T. S., and new work inaugurated. From Bristol they went to Southport, not far from Liverpool, where similar work was accomplished, with equal success.

Middlesboro was reached July 12th. Here there were found to be but few members, and but scant preparations for meetings. The Crusade changed the entire outlook however, and left behind many new members enrolled. It was said that if the Crusaders had stayed a week, the entire town would have been *Theosophist.*

July 13th and 14th the Crusade spent eighteen hours in South Shields, meeting with increasing success and encouragement. In fact the Crusade seemed to gain more force and to accomplish greater results in each place that it visited. A public meeting was held in Halifax July 14th and on the 15th the Crusade reached Glasgow.

THEOSOPHICAL SOCIETY IN SCOTLAND.

A public meeting was held in Glasgow on July 15th and afterwards a branch with a membership of eighteen was formed, and the Theosophical Society in Scotland.

Two days were spent in Edinburgh where meetings were held and a branch formed. At the public meeting in Edinburgh the Crusaders met with their first difficulty in the way of answering questions. There were some old Scotchmen who wished to argue with the Crusaders, but as that did not promise to be profitable, the questions were cut short, whereupon some little confusion occurred and the meeting was adjourned. It did not prevent the Crusaders, however, from dispersing through the hall and answering questions and conversing with many who stayed for that purpose.

July 19th. The Crusade again returned to Glasgow and held a second large public meeting. There were again some amusing occurrences when questions were asked and one old minister wished to be given the platform in order to confute all that the Crusaders had said. He was naturally refused and left the hall with vehement mutterings.

The T. S. in Scotland may be said to have been well started, and the branches both in Edinburgh and Glasgow give excellent promise.

HURRAH IRELAND! MORE POWER TO YE!

The Crusade arrived at Dublin, that famous and dearly loved city of all Theosophists, the birthplace of our Chief, July 22d. America, Ireland's other self, seemed to feel a deeper sense of happiness on that day—much as though some of us had gone home again and sent through the air the peace which follows the home coming.

As yet the definite movements of the Crusaders are not known except that the Con-

vention has been held, and a cable announces: E. T. Hargrove elected President of the Theosophical Society in Europe, and E. Aug. Nereisheimer, Vice-President.

We cannot do better than quote from a letter to the Aryan T. S., from our brother D. N. Dunlop, as to how Ireland feels about the coming work.

"Our dear Leader is wonderful and leads with skilled hand. The little bit of water cannot keep you from feeling the influence of the work that is going on at this important epoch. You 'sent off' with loving hearts this Crusade, and indeed made it possible, and the effect so far is your reward. Another indication, if one more is needed, what a little bit of sacrifice is capable of producing. . . .

"The point is to keep at it; keep sending out loving heart thoughts all the way round the world. . . .

"The 'ould Country' rocks a bit with things going on, and the currents between your land and this are growing stronger every day. . . .

"My impression is we do not realize half the significance of the whole matter of this Crusade; we are yet too much in it perhaps for that. . . .

"H. P. B. started, Rajah laid the foundation, and now building is being carried on, and rapidly. It is well, I tell you, to be a hewer of stones these days or to carry mortar or anything. So then draw us closer to you, as we do you to us, and let us peg at it till the consummation. The building will justify itself."

We shall get detailed news from the Crusade in Ireland later, but let us meanwhile respond to our Irish brothers' appeal for brotherhood, and so draw nearer to them, and to the real work of the Crusade, in the true Irish-American fashion.

PREPARATIONS IN GERMANY.

Already the portents of the coming Crusade are heard in Germany. On June 24th, the Berlin Branch of the Theosophical Society in Europe was formed with a membership of twenty-five. Mr. Paul Raatz, Dessauerstr. 15, Berlin S. W., was elected President; Mrs. D. Corvinus, Secretary, and Mr. C. Schwabe, Treasurer. The President in his inaugural adddres after giving a short sketch of the T. S. and its three objects, said:

"The keynote of the Theosophical movement is universal brotherhood, and we must keep this uppermost in our minds from now on. This is the keynote that the adept (Mrs. Tingley) will sound when she arrives in Germany."

According to later reports the forming of three other branches is in view, and so many inquiries about Theosophy are flowing in from all directions, that the President can hardly attend to them all. What mighty forces must be at work to bring about such a change in a country that was always considered too materialistic for Theosophy.

LETTER FROM AUSTRALIA.

"Your news is beyond all one could expect. It is prodigious, magnificent. . . .

"That they will all be here in a few months, is beyond words of description. The reëstablishment of the Ancient Mysteries! The great school of learning! . . . What a day to live in. We may have tattered uniforms and smoke-grimed faces, but we can send up the mystic shout.

"Hail to the rising morn! The day of days, the birth of the golden western age. I greet you, heroes! warriors! kings!"

LETTERS FROM CRUSADERS.

"The stability of the Society in America, and the liberality of our members, made it possible for this Crusade to journey around the world and carry a message of unity and brotherhood from nation to nation. What then of our success so far? And does it appear that the sacrifice of members is likely to be repaid?

"My answer must be most emphatically in the affirmative. Everything goes to show that, as it were, the door was wide open and that it would have been folly to lose a chance that may only come once in many hundreds of years.

"England and Scotland—the most conservative of countries and in a way the most material—both showed that they were ready for this effort. . . .

"Before closing it is but right to say that a very large part of the success we have had is due to Mrs. Tingley's help. She has done a great work, has had an immense success, and has been received with open arms, so to speak, by such old and tried members as Mrs. Vera Johnston, H. P. B.'s niece, Dr. Herbert Coryn, as well as by members who had dropped out of the movement . . . but who have now come back into active membership.

"The convention meeting here should be a turning point in the history of Ireland. . . .

"All of this must react on America, not only now, but in the near future and especially on our return to the West Coast. This will not be because of *us*, but because of the hour and all that it contains. It is pregnant with power and with infinite possibilities. So I trust to you all to keep things strong, serene and harmonious in America—the land most beloved by us all. This done, the future will show that the efforts of many years will not be thrown away and that in this hour of reaping, America will be not only the first, but also the last to experience the blessings of the cycle that has commenced so hopefully."—*Letter to H. P. B. Branch from E. T. H.*

"The passage of the Crusaders has shown what a living Light and Power work through them. Our members are refreshed and their latent gifts of helpfulness uncovered and developed. New work is springing up and thus finds workers who have been aided to prepare themselves for what they have to do. The public and the press are more favorable and an impression has been made where it has been most desired—upon the workers and the poor of the world, from whom the best and most inspiring questions have come. All this meets the need of the hour."—*Letter from Mrs. Keightley.*

"It may interest you to know that everything we have done down to the minutest detail was laid out and planned ahead by Mrs. Tingley. On board-ship most of it was sketched, people described, who were our friends and who were our enemies, whom we should meet and where our best work would be done. One interesting thing may be told here. We were informed that a certain gentleman—a minister—in Bradford would be of aid to us, one of H. P. B.'s old friends. Neither Mr. Hargrove nor myself, who knew most of the old members, could think of the person referred to and I, who had known well H. P. B's. friends did not remember any minister among them as described. But when we reached Bradford, the first person who greeted us—waiting at the hotel—was the very minister, well known as an old friend of the old lady's. . . .

"We are all full of the great force urging on the Crusade and we dream of nothing but success to our mission. Organized by our great leader, Mrs. Tingley, we know of nothing but absolute harmony and solidarity. Our watch words are 'work' and 'trust,' and we all feel wild to send back to you some of the great inspiration that moves us on. We feel your thoughts and the impetus sent to us, and we know well you are our other selves. We could do nothing without your devotion, so help us all constantly and hourly. Meditate on our work, remembering what the favorite book of the Rajah's—The *Gita*—says, 'The man of meditation is superior to the man of action.' By your aid thus given, you do to the full as much work as we. For all members of the T. S. in all parts of the world must realize that they are part of this Crusade to bring 'Truth, Light, and Liberation to discouraged humanity.'"—*Letter to Aryan T. S. from C. F. Wright.*

NOTICE.

The Constitution and By-Laws of the T. S. A. have just been reprinted with the changes ordered by last Convention. Two copies are sent free to each Branch. Additional copies may be had by sending five cents in stamps to

E. T. HARGROVE, Pres't, *144 Madison Avenue, New York, N. Y.*